

THE
BAPTIST MAGAZINE.

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Foreign Bible Institution.

Mr. Editor,

Many of your readers are, doubtless, supporters of that best of Institutions, *The British and Foreign Bible Society*. As any communications relative to the great object embraced by that institution will be interesting to such persons, I beg leave to request you will lay before them the following translation of the labours of the Canstein Bible Institution at Halle in Saxony; - as perhaps it is not generally known that the zeal manifested in our own country, within these few years, in disseminating the word of truth on the most extensive scale was displayed, in a more limited way, by pious men in Germany, nearly 100 years ago.

The directions for reading the bible to edification, from the pen of that great and good man Professor Frank, it is hoped, will not be unacceptable, at a period when eagerness to receive the scriptures corresponds to the zeal discovered in their distribution. I will only observe farther, that these two pieces stand as a preface to the 14th edition of Luther's Bible, published by the Canstein Institution.

That a similar preface supplied the place of a dedication, sufficiently fulsome, to that "most dread Sovereign" James I. which prefaces our english bibles to the present day, will be the wish probably of your readers, as well as that of

Εὐεὐδωκοῦμαι

"To the friends of the bible, it must afford a pleasing reflection, that, notwithstanding the exertions both of the concealed and the more avowed enemies of christianity with a view to rob the sacred volume of its worth and estimation, or at least, in various ways, to depreciate its merits; still, it obtains an increasing respect, and the efforts of its foes are scarcely

successful in occasioning the least diminution of the number of its readers.

We can, in truth, affirm that the holy Scriptures of divine revelation are read, at the present time, with emotions of heart more serious and devout, than formerly ; and probably, in many parts, the readers are more numerous than at any antecedent period. It is, moreover, a fact, that in our days the numbers of men increase, induced by depravity rather than judgment, to foment the most unhallowed pleasure by indulging their scurrilous and degrading witticisms on what is the noblest and most sacred jewel of human nature. In order to undermine the foundation of our most holy faith, they find it necessary to hold up to ridicule and contempt, the most holy revelation of God. It cannot but be the case that they succeed with many individuals, who, either from levity of disposition, refuse the labour requisite to *prove all things* ; or, whose natural imbecility of mind cannot supply the discernment and capacity needful to investigation. It is, however, certain that many, very many persons are, by the quibbles of infidels, stimulated to *search the scriptures* with earnestness, to discern if their contents be as the “mockers” affirm ; and by this means, are easily convinced of the superficial nature of the objections that are advanced.

We should be criminally inattentive, did we not own in these occurrences the most obvious footsteps of the divine superintendence, which discovers itself on the one hand, by unmasking the insolent despisers of the Scriptures, and rendering their efforts innocuous ; and on the other hand, by impressing amidst the furious onsets of envenomed enemies, the seal of the divinity of the Scriptures more obviously, and with greater permanence than ever, on the minds of men. There is scarcely a province or even a town of any tolerable note in Germany, from whose presses there have not been published numerous editions of the bible, within the last fifty years ; by which means, an opportunity has been given to an immense number of persons, to receive in their hearts the impression of this divine seal of religion.

It only remains to express a most earnest wish, that it may please God to excite many serious persons to peruse this book ; and that all unworthy readers may be completely convinced of their previous errors, that truth may gain the victory. There is appended to this preface some brief instructions by the pious A. H. Franke, for perusing the holy Scriptures to edification.

The object to be had in view, while perusing the word of God remains, and ever will remain the same. It is expressed in John xx. 31. *That ye may believe that Jesus is the Christ, the Son of God, and that ye may have life through faith in his name.* Whatever opposes this object, cannot be properly denominated a becoming perusal of the Scriptures. That is certainly an unworthy perusal which is made for the purpose of collecting materials from this sacred volume to be employed in breaking the holy bands of religion, and like the ancient heathen, “to take counsel against the Lord and his anointed, saying, let us break their bands asunder, and cast away their cords.” Psal. ii. 2, 3. Such persons read under the influence of prejudice, and with the pernicious intention of extracting poison from the honey, and to employ in daring jests that faculty which constitutes man paramount to the other parts of creation. The bible is most unworthily perused, when those who are erroneous in the faith would insinuate that from the bible they confirm their prejudices and preconceived opinions; when the fanatic attempts to derive from that sacred magazine, weapons whereby to defend his reveries; and when the superstitious would discover in the heavenly pages, those subsequent adventitious ceremonies, or human traditions, which form the substance of his religion. Finally, when the duty is performed for mere amusement, from cold formality, or in order to foster pharisaical righteousness. Of such persons we may say, they read the Scriptures, but they read amiss; they perpetuate the party of the ancient pharisees, the result of whose researches in the old testament, was hearts maliciously hardened against the divine conduct, and who richly deserved our Lord’s reproof, “Ye search the scriptures, for ye think ye have eternal life therein, and they are they which testify of me: but, ye will not come to me, that ye may have life.” John v. 39, 40.*

In order then to expect the blessing in reading the Scriptures, the duty should be performed with grateful reverence, with sacred diligence, and voluntary obedience. Such readers will obtain convictions founded on undeniable experience, that the word of God still retains its power to promote the saving knowledge of the truth; to confirm instruction in righteousness; and preserve faith in Christ against all attacks, even unto the end.

Canstein Bible Institution, Halle, May, 1794.

* Luther’s Version.

Brief Directions for reading the Scriptures to edification.

IF a person be sincerely desirous of perusing the holy Scriptures of the old and new testament to his edification in the divine life, he must

I. Studiously watch lest there be in his heart any secret false motive, or any improper object proposed in his reading the holy Scriptures. The Scribes and Pharisees of old read the Scriptures, but it did not promote their advantage. They thought to have eternal life by that means, yet they would not come to Christ that they might have that life, John v. 39, 40. The motive is bad, the object is improper, if the Scriptures be read for mere amusement, and because some of its histories are calculated, in some measure, to entertain a natural mind; or when the bible is perused as a mere external act of obedience, as if it were imagined that the person was already sufficiently grounded in religion, and considered the custom of reading a chapter or two morning and evening, as a supererogatory work, and conceived that he had thereby performed a work peculiarly grateful to the blessed God, as is abundantly evident in the case of numbers of persons, who comfort themselves in their diligent perusal of the Scriptures, whose dispositions, and whose whole life, nevertheless, are directly opposed to the word of God. The motive is bad, if the holy Scriptures are read with a design merely to become learned in its letter, or in order to increase knowledge, under which intentions, self-love, ambition, and various other pharisaical vices are usually concealed. This seems to be the sole object of many men in the present day, who aim to be masters of biblical knowledge, yet *know not what they say, nor whereof they affirm.* 1 Tim. i. 7. The taste of persons of this description is so perverted that they meddle rather with unprofitable questions or deep mysteries, than first of all to lay the true ground of divine knowledge, in repentance and faith. If a person be stimulated by these above-mentioned, or similar vain motives, he might with all his bible learning be plunged into the damnation of hell, even though he knew the whole Scriptures by heart.

II. A sincere reader of the word of God will approach it with a truly simple heart; that is, with an upright, undisguised desire to be made wise in the Scriptures to salvation, through faith in Jesus Christ, 2 Tim. iii. 15. and that he might so believe, and so live, as he is taught by God himself in his word.

In fine, if you resolve on reading the scriptures to profit, your object must be to become, by that means, a true believer in Christ, a devout christian, not one in appearance merely, but in power; that you may have the testimony that you please God, and shall hereafter rejoice in him, with eternal joy.

III. Prayer should *precede* reading. A sincere christian, before he opens the bible, will address God in some such language as the following; and he will not merely employ his lips, but engage his heart in the most devotional manner: "O thou eternal and ever living God! how can we sufficiently thank thee for having so graciously revealed to us thy holy will in thy word, that we might therein learn how to believe, and be saved! Give me now thy Holy Spirit, that he may open my eyes to see the wonders of thy law; that he, by thy word, may produce, and encrease faith in my heart, and powerfully dispose my will, that I may rejoice in thy testimonies, and from my heart believe in thee, and keep thy word."

IV. Reading should likewise be *accompanied* both with *prayer* and *praise* to God. This is a simple method which may, at all times, be employed to edification. Let us take for example, the first words in the bible—*In the beginning the Lord created the heavens and the earth.*—"O my God, I thank thee that thou hast instructed me by thy word, whence the heavens and the earth had their beginning!" Or, "O my heavenly Father! If I lift my eyes to the heavens, or behold the earth on which I stand, thy word reminds me that I should worship and honour thee as the Creator of heaven and earth!" Or, "Blessed God! thou hast made heaven and earth, and art, therefore, better and more glorious than either; if I possess thee as my portion, I need not seek one in heaven above, or on earth beneath." Or, "O God, who hast created the heavens and the earth, thou art indeed a father to all that thy hands have formed. Teach me at all times to bear in mind how great is that Being who is the creator and builder of my mortal body, framed of the dust." Or, "Blessed God, why should I be anxious for the future preservation of my body, while I can address thee as my Father who created the heavens and the earth."

In some such way as this we may pause at every verse in the bible, and, to use the expressive language of Luther, by shaking the bough, the fruit will fall. If the method seem difficult, and prayer do not flow freely at the first verse, let

the person proceed to another, and thus seek for fruit on other branches. If the soul be truly hungry, the spirit of God will not leave it long unsatiated, but in a single verse there will be found such an abundance of spiritual nourishment, that the soul will be detained, like an exhausted traveller by a tree richly laden with fruit. But the person who is apprehensive that such a method of reading the scriptures is too difficult for him, and is thus prevented from adopting it, may be assured that, during his life, he will obtain but little real delight from the word of God.

V. Meditation must offer its assistance to prayer, in order that the heart may be properly affected. Luther speaks very beautifully on this subject, in his exposition of the gospel for christmas-day. "The gospel is written so plainly, that there will not be much need of expositions if it be duly meditated on, and its contents sink deep into the heart. No persons will derive greater advantage from the scriptures than those who, with tranquillised hearts, diligently observe and ruminate on their contents. The bible is like the sun, whose image is seen more clearly, and the reflections of whose beams are felt more warmly, when the waters of the lake are unagitated, than when they are discomposed by a storm. If then you desire to be enlightened, to behold divine grace and wonders, go in some tranquil hour, let the image sink deep into your heart, and you will then find wonder upon wonder." This method should be regarded in our perusal of the whole of the sacred scriptures. But if a person hasten through a chapter, then close the book, and forthwith suffer what he has read to pass from his recollection; it is a matter of no surprise that he may read the scriptures over very frequently, and after all be neither more pious in his conduct, nor more devotional in his feelings. Prayer and meditation should always join hand in hand. If meditation do not proceed freely, then turn to prayer; and if you cannot pray with freedom, attempt to meditate a little on the portion. Meditation will spring from prayer, and prayer will be excited by meditation. "No one," says Bernard, "reaches the top at once. We arrive at the uppermost round of the ladder by stepping, not by flying. Let us ascend by the two steps, as it were, of meditation and prayer. Meditation shews us our wants, but prayer conducts us to God, and so keeps us with him, that our wants are supplied. Meditation shews the right way, prayer leads us along in that way." In another place he says, "By prayer, meditation is enlightened; and by meditation,

the ardor of prayer is excited. Prayer and meditation are dialogists, who maintain a sweet and blessed conversation in which they mutually govern each other." Once more, "Prayer without meditation is a cold and lifeless thing; and meditation without prayer, is unfruitful and profitable for nothing." He who is able to put these directions of the devout Bernard in practice, when he peruses the scriptures, will, at no time, read them without deriving great advantage.

We will give an instance to illustrate these directions. Let us take the second verse in the bible, *And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.—Meditation—*"How has the blessed God adopted from the very beginning, the same method to display his glory to the best effect! In producing things that are, from those that were not; by forming beauty and proportion from what was chaotic and unformed; and from meanness, generating greatness and majesty! It must be to the praise of his holy name that the earth, which was without form and void before he had fashioned it, should become thus lovely and fertile."—*Prayer—*"O my heavenly Father! this consideration consoles me while beholding my wretched and depraved nature. Give me rightly to know my original native depravity. I know thou wilt then have pity on me, and cause Christ to bestow on me a form that will appear lovely in thy sight. I will willingly shed tears of penitence over my sins. Let thy Spirit also move upon the face of those waters." In these meditations, self-examination must not be passed over, in order that we may truly know the depravity of our hearts by the divine word, and that their dispositions may be formed according to the image of divine truth.

VI. The reading of the scriptures must not only be preceded and carried on by prayer, but also closed with it. We may address God, on the close of our reading, in some such manner as the following; "Heavenly Father! honour, praise, and thanksgiving, be heartily ascribed to thee for thy great grace, in refreshing and strengthening my soul by the heavenly manna of thy divine word. Write what I have now read on my heart, by the divine finger of thy holy Spirit; and seal it with the same, in order that Satan might not steal it from me, but that I may keep it in an honest and good heart, and rejoice in it for ever in thy presence. Amen."

In some such way we may accustom ourselves in closing our reading with prayer, to deliver it up to the keeping of God the Lord.

VII. God, who is faithful, will not permit such devout readers of the bible to be without the inward cross, and temptations of various sorts, which are valuable tokens of his love, and by which we are made like to his only begotten Son. And this, I mean the cross, is a most effectual mean of understanding the scriptures, and of communicating a taste and relish for their beauties. *Prayer, meditation, and temptation*, are the three constituent parts that compose the character of a man truly taught of God.

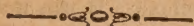
Whenever you meet with any thing untoward, whether from within or without, you should consider that the great teacher is present, in order to examine your proficiency in the knowledge of the word of God. You should in these circumstances, immediately recur to some part of the scripture that applies to your necessity. If you cannot recollect any passage, then as soon as you have opportunity, take your bible, and peruse a psalm, or any other portion to which your devotion leads you, and you will soon find somewhat that will impart strength to your soul. It is, however, your wisest course to have some of the precious passages of the scripture always at hand, as a treasure that will never fail you in your necessities. When you have discovered a suitable portion, withdraw your thoughts from your trial. God will give you grace for the purpose—and fix them on the passage, and thus in the most devotional manner, ponder it in your heart. What a fountain of living waters will it prove to you! How much more forcibly will its beauty impress your mind while under the cross, than it did before the trial came!

Finally, “In proportion as you die to the world, you will understand the holy scriptures; and your ignorance of the word of God will always keep pace with your living to the flesh and the world.*”

May the God of our Lord Jesus Christ, the Father of glory, grant us the Spirit of wisdom and revelation for the knowledge of him; may he enlighten the eyes of our understanding, that we may know what is the hope of our calling, and what is the riches of his heavenly inheritance in his saints, and what is the exceeding greatness of his power in us who believe according to the working of his mighty power which he wrought in Christ,

* In tantum videmus, in quantum morimur huic seculo; in quantum autem huic vivimus, non videmus. August. Lib. II. c. vii. de doctr. Christ.

when he raised him from the dead, and set him at his right hand in heaven ; to whom be glory and praise both now and for ever. Amen.



Charge to Deacons at a recent Ordination.

TO you my brethren, set apart also on this day, and by this church, in the character of Deacons, a few words of scarcely inferior interest should be addressed. To such an appointment indeed, a public charge is far less frequent, not perhaps less needful. The former part of the scripture on which I have founded my address to your Pastor, is equally applicable to yourselves. If it be his duty to *study to shew himself approved unto God*, is it not yours? *If integrity of character—purity of motive—faithfulness—diligence—affection—humility—and perseverance—are to characterize the performance of his duties*, so must *ye* approve yourselves workmen that need not be ashamed.

The inducements we have suggested to your dear Pastor, should be alike available with you. To you therefore, as servants of this church, we say, study to shew yourselves approved unto God ; because—*He observes you—to him you are accountable in the office you sustain—on this your hope of usefulness must depend—from hence your support under difficulty, and discouragement must be derived.*

Let me recommend to your frequent perusal, and serious meditation, the scriptures which in the sixth chapter of the Acts, and third of Timothy have an immediate reference to your office. How strongly marked was the solicitude of the *Twelve*, when men of this order were first ordained—How much seemed essential to characters that were to fulfil the design of this appointment—How much indeed is implied, or rather declared, of those over whom they prayed, and on whom they laid their hands.

In the scriptures where you read of the *origin and duties* of your station, you will best learn your appropriate dignity, as *men of God, full of the Holy Ghost, and of faith*. There too, you will find the recompense of reward, assigned to those who study to shew themselves approved. For *they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

I would particularly press on your attention, the necessity of

accordance with your minister in his designs for the salvation of men, and the glory of God. This union of interest, allow me to add, this subserviency of character, seems attached to the very existence of your office. It was not a jarring, but an assistant effort, by which the preaching of Apostles was extended, when they appointed these *men of good report*, to lighten their hands of labours consequent on the ministry of the word : and when Paul had depicted the life and manners of a Bishop, he added, *so likewise must the Deacons be.*

Your duties to the Church are easily recognized by a reference to the primitive authority ; and are involved in your well-regulated concern for its temporal and spiritual advantages. Far indeed, would I be from recommending an officious intrusion on the worldly business, or domestic economy of your fellow members ; or a suspicious oversight of their religious profession ; but there is a holy jealousy, which is at once tender and severe, known rather by its watchfulness to prevent offences, than its zeal in proclaiming them. You are then, beloved brethren, to visit the sick—to relieve the needy—to comfort the distressed—to encourage the inquiring—to reclaim, if it be possible, the backslider. To these ends—your holy tempers—your active benevolence—your constant attendance on the ordinances of religion—your zealous exertions for the cause of the Redeemer, must give you testimony in the consciences of men, and evince that you stand approved unto God.

Your dear Pastor will indeed aim to precede you, in every spiritual labour, suited to his yet more arduous station ; and cases will frequently occur, where you will find it at once decorous and expedient, to stand by, while he adopts such measures as you are prepared with promptitude and decision to support. Still, however, with your brethren, you are exalted by office to take the lead ; and your modest and vigilant direction of the flock will greatly strengthen the hands of the under shepherd.

Interwoven as they are with the preceding observations, I scarcely need specify, *the more personal claims of your minister.* You will surely remember, that as he is not to lord it over God's heritage, neither are you to assume dominion over him. *He* is the servant of the church, for Jesus' sake. *You* are professedly the servants of both, by the same blessed obligation. *Your respect* for him, therefore, will be so apparent, as to give a tone of deference to the manners of the *people*—*your affectionate concern* for him, will awaken their perhaps otherwise dormant sympathies—*your liberal contributions* will stimu-

late *them* to exertion ; not as a matter of bounty, but of right ; as the hire of the labourer, from whom it cannot righteously be withheld.

Thus, my brethren, is the prosperity of this church laid before you, as the great object of your solicitude. May the purity of its discipline—the increase of its members—the personal and relative comfort of its Pastor—and the Divine glory be advanced by your being found blameless in the office on which you are now entering ; that so the prayer of him who is addressing you, and many in this solemn assembly, may be answered, by your shewing yourselves approved unto God.



A Father's Advice to his Son,

On his leaving home to become an Apprentice in London.

My very dear Son,

AS the time now draws nigh when you will leave my house to go to the Metropolis and engage in the affairs of trade. I take up my pen to give you a few cautions and directions, to regulate your future conduct ; and I pray God to write them on your memory and your heart by his Holy Spirit.

Considering your age, and the prospect before you, it is now high time to give up childish things, such as toys and play ; they will not comport with the objects your master and you have in view ; to buy and sell and get gain, certainly require *attention and diligence*.

Do what you are commanded, willingly, and without gain-saying. I trust and believe your master will command you nothing but what is right in itself ; and it is for him to command and you to obey ; you become an apprentice with this object in view. Let your whole apprenticeship (if the Lord preserve your life and health) be taken up in the diligent discharge of your *master's business*, this will be to your own credit, and that of your parents, for the pleasure and profit of your master, and the only way to promote your own *advancement in life*. This, no doubt, is what you wish for ; but remember the end and the means are inseparably connected.

Beware you never be *guilty* of *purloining* in the smallest matter ; *stolen goods* are the *dearest commodities* in the world. You cannot *steal* without selling (or throwing away) your cre-

dit and honour, which are of more worth to you than all the world without them. *And be sure your SIN will find you out.*

Another piece of advice I give you is, to keep your master's *secrets*. He that will reveal all he knows, in some things, should be kept as ignorant as possible.

As I advised you not to defraud your master yourself, so also never suffer him to be wronged by others, without making it known without delay. If you were a master yourself, you would expect this from your servants.

Be persuaded to think that it will be highly proper to guard your tongue at all times. *There is a time to speak, and a time to be silent*; but as the tongue is unruly, it is a great attainment to know, and faithfully observe, these times. Do not speak too much, there is more danger of your speaking too much than too little. Beware above all things that you always speak the words of *TRUTH*. Try to govern both your temper and your tongue, and as much as possible, without sin, render yourself agreeable to all. This line of conduct will establish your reputation.

If at any time you are overtaken in a fault, confess it, and forsake it, that you may obtain mercy, both from God and man.

Take heed you do not interfere in business that does not belong to you, lest you should be reproved with "What is that to thee?"

Shun for ever, as you wish to shun an untimely end, in this world, and the pit of *HELL* in the next, shun *BAD COMPANY*. *Evil communications corrupt good manners*. Bad company has paved the way to all manner of shame and disgrace in time and Eternity. Above all, remember the words of Solomon, *A whore is a deep ditch, and he that is abhorred of the Lord shall fall therein*. Herds of these *Evening Wolves* you cannot help seeing at times, but whenever you see them, *escape for your life*; and do as the son of Israel did in Egypt, *run away*, with this passage in your ears, *Flee from the wrath to come*.

Set the Lord always before you, and remember his holy eyes are upon you at all times, and all places; and let it be your care to make his pleasure your practice, and all will be well. Read and meditate upon God's word, and pray him to open your eyes, that you may behold the wonderful things of his law, which is able to make you wise to salvation, through *Faith in Christ Jesus*.

Let the whole of the Lord's day be spent in religious exercises. Read and hear God's word with deep attention ; and beware you are not a stony-ground, a way-side, or a thorny-ground hearer. But as three fourths of hearers, according to the letter of the parable, receive no advantage from the word ; join with me in *earnest prayer* to God that his Gospel may not come to you in word only ; but in power, and in the holy Ghost, and in much assurance.

And, O my dear Son ! remember the shortness of time, and the near approach of *Death, Judgement, and Eternity*. When time ends with us, all to come will be vast *Eternity* ! An ocean without a bottom or a shore. Think, my dear son, of the great and important question, *What must I do to be saved ? Salvation* you certainly stand in need of, may God in mercy give you eyes to see, and an heart to feel your lost state, as a *Sinner* before God ; and enable you to pray, like the publican, *God be merciful to me a Sinner*. And here I would remind you, that the mercy you need flows to *Sinners* through the most precious blood of Christ, God's Son.

Finally, I trust it has been, and will be, my fervent prayer, that you may live honorably, die comfortably, and be happy forever in the world to come. So prays your very affectionate father,

Wigan, May 24th, 1811.

J. SIMMONS.

P. S. One caution I forgot, which is of great importance, Beware of Pride, * in all respects ; but chiefly that of dress, of person, and mental endowments.

Shall we be fond of gay attire,
Which children love, and fools admire ;
What if we wear the richest vest,
Peacocks and flies are better drest.

Be concerned to be clothed with humility, for *God resisteth the proud, but giveth grace to the humble*. Beware of personal pride ; what have you ? what have any of the sons of Adam to be proud of ? Dust thou art, to dust must thou soon, very soon return ;

This flesh with all its gaudy forms,
Must drop to dust and feed the *Worms* !

It is an humbling truth, that the shroud, the coffin, and the grave are waiting for us.

A heap of dust (will soon) remain of thee,
Tis all thou art, and all the proud must be !

As to mental endowments, is it not preposterous to be proud of

* Pride is thinking more highly of ourselves than we ought to think, and acting according to such self delusion.

them ? What hast thou that thou didst not receive ? and if thou didst receive them, beware of boasting ; for God turneth the wisdom of wise men backwards, and maketh their knowledge foolishness. It is sometimes seen that the Lord turns the greatest wits into Idiots ! The Lord made Nebuchadnezzar like a beast. Satan, being lifted up with pride, fell into eternal condemnation.



On Cheerfulness.

THE true enjoyments of a reasonable being do not consist in unbounded indulgence, or luxurious ease, in the tumult of passions, the langour of excess, or the flutter of light amusements. No, those are often raised into the greatest transports of joy, who are subject to the greatest depressions of melancholy ; on the contrary, *Cheerfulness*, though it does not afford the mind such an exquisite gladness, prevents us from falling into any vast depth of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment, *Cheerfulness* keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

If we consider *Cheerfulness* in three points of view. 1st. with regard to ourselves ; 2ndly. With respect to those we converse with ; and 3rdly. As it regards the great Author of all our mercies ; it will, I presume, recommend itself on each of these accounts.

1st. The character who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the faculties of the soul ; his imagination is always clear and his judgement undisturbed ; his temper is unruffled, whether in action or solitude ; he enjoys with a relish all those merciful bounties which providence has provided for him through the course of nature, tastes all the pleasures of the creation which are poured about him, and experiences but a light weight of those accidental evils or rather *inconveniences*, which generally fall to the experience of mankind.

2ndly. If we view him in relation to the persons with whom he converses ; *Cheerfulness* naturally produces love and good will towards its possessor. A cheerful mind is not only disposed to be affable and obliging, but raises the same good humour in those who come within its influence. A Man finds himself

pleased, but he does not know why, with the cheerfulness of his companion. It is like a sudden sun-shine, that awakens a secret delight in the mind, without our attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards his person who has so kindly an effect upon it.

3rdly. In considering this cheerful state of mind relative to the great Author of our existence and preservation; I would observe that the sublime truths of Religion being impressed on the heart, have a tendency almost uninterruptedly to afford solace to the mind, and to exhilarate the Spirits; from whence it may naturally be concluded, that an inward Cheerfulness of disposition, is an implicit praise and thanksgiving to the God of Providence under all his dispensations. It is an acquiescence in the various stations in life in which we are placed, and an explicit approbation of the divine will, in his conduct towards man. But independent of these circumstances, considered as promoting the health of the body, and affording greater scope for our serious contemplation on the workings of Providence towards us, how much more ought our ideas to dwell, may our warmest affections to be excited to him who ransomed us from an eternal state of depravity and ruin—to him who says, *I have loved you with an everlasting love, and therefore with loving-kindness have I drawn you*;—to him who said, *Look unto me and be ye saved, all ye ends of the earth*,—to him who suffered, died, and rose again—blotting out all our iniquities—completely obliterating the hand-writing of condemnation that was against us by law—and nailing our sins to his cross. To him, I say, belongs our utmost gratitude, praise and love. Such considerations as these, we should perpetually cherish in our thoughts; they will banish from us all that secret heaviness of heart, which unthinking men are subject to, when they lie under no real affliction; all that anguish which we may feel from any evil that actually oppresses us, will in a great degree be mitigated by the consideration of what the Redeemer has done and suffered for the ransom of our immortal souls: and if we are led by the divine spirit to search, see, and feel aright, we shall not only become cheerful in our dispositions, but it will become a source of delight to communicate the privilege we enjoy to others—and to imbue their minds with those pleasures which are the result of a rightly cultivated understanding. Cheerfulness is the best promoter of health. Repinings and secret murmurs of heart, give imperceptible

strokes to those delicate fibres of which the animal frame is composed, and wear out the machine insensibly : not to mention the injury the blood sustains, and those irregular disturbed motions which they raise in the vital functions. Cheerfulness bears the same friendly regard to the mind as to the body ; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.

There are many eminent writers, who argue in the vindication of Providence, that the whole Earth is covered with green, rather than with any other colour, as being such an uniform mixture of light and shade, that it comforts and strengthens the eye, instead of weakening or offending it. On this consideration, several painters have a green cloth hanging near them to ease the eye upon, after too great an application to their colouring. A famous modern philosopher accounts for it as follows, "All colours that are more luminous, overpower and dissipate the animal spirits which are employed in sight ; on the contrary, those that are more obscure do not give the animal spirits a sufficient exercise ; whereas the rays that produce in us the idea of green, fall upon the eye in such a due proportion that they give the animal spirits their proper play, and by keeping up the struggle in a just balance, excite a very pleasing and agreeable sensation.

Let us consider again, this double end in the providential operations of nature, and how they are at the same time, both useful and entertaining. We find that the most important parts in the vegetable world, are those which are the most beautiful. These are the seeds by which the several races of plants are propagated and continued, and which are always lodged in flowers or blossoms. Nature seems to hide her principal design, and to be ever industrious in making the earth gay and delightful, while she is carrying on her great work, and intent upon her own preservation.

The Husbandman after the same manner, is employed in laying out the whole country into a kind of garden or landscape, and making every thing smile about him, whilst in reality he thinks of nothing but of the harvest and increase which is to arise from it. From these points we may further consider how progressive, how mysterious, and how kind, the bounteous Author of our creation and preservation acts, in order to keep up this Cheerfulness in the minds of his creatures, having formed them in such a manner as to make them capable of conceiving delight from several objects which seem to have very

little use in them, as from the wildness of rocks and deserts, and the like grotesque parts of nature. In short, the whole universe is a kind of Theatre filled with objects that either raise in us pleasure, amusement, or admiration.

No doubt, the reader's own thoughts will suggest to him the vicissitude of day and night, the change of seasons, with all that variety of scene which diversify the face of nature and fill the mind with a perpetual succession of beautiful and pleasing images. I shall omit to mention the several entertainments of art, with the pleasures of friendship, books, conversation, &c. because I would be understood only to take notice of such incitements to a cheerful temper as present themselves to persons of all ranks and conditions and which may sufficiently demonstrate to us, that the unerring wisdom of Jehovah never designed this world should be filled with murmurs and repinings, nor that the heart of man should be involved in perpetual gloom and melancholy. It were much to be wished that men's views were excited to nobler and more sublime objects than they are, instead of pursuing happiness, or even comfort, in the riotous excesses of intoxication, licentiousness, and debauchery, would they learn to reverence the dignity of their own proper character, they would not so wretchedly degrade themselves into natures to them subordinate.

Chertsey.

W. W. R.



EXTRACT FROM A LETTER,

Addressed to the Pastor of a Church.

Though I cannot find fault with any part of your preaching, yet, if I knew how to write half a score lines on what might render your manners out of the pulpit more generally acceptable, I would. I will try to do it so as to be understood, and I can attempt this without the fear of offending you. There is, I think, in your constitution, an evenness of spirits, a calmness of temper, and a serenity of mind, which tend to produce a certain *uniformity* of manners. Now if there was a perfect sameness of sentiment, disposition, feeling, and circumstances, existing among all our acquaintances, then an uniformity of manner, once brought to a proper pitch, would always be right: but as this is not the case, what would otherwise be a good, is an evil, or rather, a defect. We should stoop with gentleness and affection to the poor, without thinking it any condescen-

sion ; and we should look up to the rich with cheerfulness and respect, and not think it a task. While christianity bids the brother of low degree to rejoice in that he is exalted, and the rich in that he is made low ; it commands us to condescend to men of low estate, and to give honour to whom is due. In our manners there should be a sort of flexibility, a sympathy, a—what shall I call it ? Something, I was going to say, of the nature of a thermometer, which on being moved into the different rooms of a house, would very soon, gently and gradually, rise or fall to the exact temperament of each. In such a conformity as this, there is no sinful compliance, no violation of conscience, no sacrifice of truth. The reason is, there is nothing moral in a congee, in the movement of the body, in the modulations of the voice, in the attention of the eye, and the expressions of the features. All that is of a moral nature, which pertains to them, is in the *motive*, and if this be a desire to please, and that in order to profit, it must be right. I do not plead for any compromise with the vicious practices of wicked men, nor for any countenance to what is sinful in good men ; but for an easy, gentle, graceful yielding to the views, circumstances, modes of expression, habits of thinking, manner of life, and all the various (excepting the criminal) imperfections of our christian brethren. All this is hard work. I know it is trying to stoop to the weak, to yield to the ignorant, to bear with the perverse, to listen to the vain, to submit to the authoritative, and to be contradicted by those who know nothing. It is hard to visit those who we think do not wish to see us, and yet will complain if we do not ; to be friendly with those who we fear do not love us ; to converse with those who cannot understand us ; to teach those who will not learn ; to reprove those who cannot feel ; and to console those who refuse to be comforted ; to give line upon line where scarcely any thing is retained ; and to be in church-fellowship, perhaps, with some of every description. These are all very trying, and a double portion of them falls to the lot of a christian minister ; yet he is expected to go through all cheerfully ; those who load him with their burdens watch for his halting, and are the first to complain when he faints. A minister must make up his mind to go to many things as *duties* only, and often in the exercise of much *self-denial*. It is well that your reward is great in heaven. I have almost lost the subject. I wish I could have done it better. If you get but a hint from it which may save you from any remarks which may have been made on your

manners in ———, I shall be glad. Take one thought more, and come as near it as truth and conscience will allow—people in general are pleased with us in proportion as they think we are like themselves.



Further Remarks on Acts xix, 1—7.

Mr. Editor,

PERMIT me to address a few words, in reply to a Correspondent, who signs himself "A Friend to the Baptist Magazine," on Acts xix, 1—7. (vide page 451, vol. III.)

Having been, for some years, a plain reader of the scriptures, with Baptist sentiments, I must confess, that I never entertained a doubt in my own mind, but that the disciples of John were *rebaptized* by Paul, or his fellow labourers.

I have lately met with the following observations, (which I submit to your Friend's consideration,) in one of the most candid Pædobaptist Comments on the scriptures now in print. (Scott.) After having given the substance of your correspondent's paper; he says, "I cannot think that any impartial man, who never heard of these controversies, would, either from reading the original, or our translation, put such a construction on the words."

Having stated this opinion, I proceed to make a few remarks on the chief arguments in the paper referred to. Where is the Baptist, who considers John's Baptism and Christian Baptism to be exactly alike? John the baptizer, admitted disciples by baptism, on a profession of repentance and faith in him who was to come. He did not baptize in the name of the Father, Son, and Holy Ghost; nor is it clear, that he baptized in *any* name, *They were baptized confessing their sins*. Your correspondent adds, "That if the disciples at Ephesus had been *rebaptized* by Paul, they would not have been baptized in the name of Jesus only, but according to the commission of the Redeemer, in the name of the Father, Son, and holy Ghost." This argument, certainly, is not conclusive, for after Peter had received his proper commission from the Redeemer, he said, (Acts ii, 38,) "Repent, and be baptized *in the name of Jesus Christ*, for the remission of sins, and ye shall receive the gift of the holy Ghost." We find him also, (x, 48,) giving a command to Cornelius and others, to be "*baptized in the name of the Lord*." Philip also, baptized the believing

Samaritans, *in the name of the Lord Jesus.* (viii, 16.) And I think, we cannot produce *one* instance in scripture words, of any being baptized in the name of the Father, Son, and holy Ghost. Why then should we expect to find it in the case of the disciples at Ephesus?

Except some stronger arguments are adduced, I must beg leave, therefore, decidedly to differ in this instance from "A Friend to the Baptist Magazine."

P. T.

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On eating Blood.

To the Editor of the Baptist Magazine.

Mr. Editor,

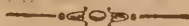
You will oblige me by inserting in your miscellany, the following extract from Murray's "Lectures upon the most remarkable characters and transactions recorded in the book of Genesis," and I shall be glad to see something more on the subject, from any of your correspondents. I am yours &c.

THEOGENIS.

"The grant which God was pleased to give Noah and his posterity, to eat the flesh of all living creatures, has this remarkable restriction in it, *But flesh, with the life thereof, which is the blood thereof, shall ye not eat.* Whether therefore it be blood congealed, or blood mingled in the flesh, that is here primarily intended, the injunction must at least equally extend to blood simple and unmixed; nor can any interpretation imaginable be more natural and obvious than this:—"Though I give you the flesh of every creature that you shall think proper to make use of for food, yet I do not at the same time give you the blood with it; the blood is the life, or vehicle, or chief instrument of life, in every creature; it must therefore be reserved for another use and not be eaten." This is the true sense of the prohibition, compared with those parts of the Levitical law, wherein we find it re-enjoined; but then the question is, whether this injunction be obligatory upon us now, under the dispensation of the Gospel? Or, whether the gospel, which is the law of liberty, has set us free from any such observance? and a question it is that ought rather to be determined, because some have made it a matter of no small scruple to themselves, whilst others have passed it by with neglect, as a law of temporary duration only, and now quite abrogated. Though

this prohibition of eating blood can hardly be deemed a commandment of moral obligation, yet it is a positive precept, which cannot but be thought of more weight and importance, for being so oft and so solemnly enjoined ; that though the reasons alledged for its injunction are not always so convincing, yet the prevention of cruelty and murder, which is immediately mentioned after it, will, in all ages, be ever esteemed a good one ; and though the liberty granted in the gospel seems to be great, yet it can hardly be understood without some restriction.

It seemed once good to the holy Ghost, among other necessary things, to prescribe an abstinence from blood ; and when it seemed otherwise to him, we are no where, that I know of, instructed. Could it be made appear indeed, that this prescription was temporary and occasional, designed to bind one set of men only, or calculated for the infant-state of the church, the question would be then at an end ; but since there are no proper marks in the Apostle's decree, to shew the temporary duration of it ; the obligation, I fear, lies upon every good christian still. But as this is not every one's sentiment, as one believeth that he may eat all things, and another thinketh it *the safe side of his duty* to abstain : so let not him that eateth despise him that eateth not : and let not him that eateth not, judge him that eateth ; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way."



Toplady on Dr. Gill's Exposition.

'IF any one man can be supposed to have trod the *whole circle* of human learning, it was DR. GILL. His attainments, both in abstruse and polite literature, were (what is very uncommon) equally *extensive* and *profound*. Providence had, to this end, endued him with a firmness of constitution, and an unremitting vigor of mind, which rarely falls to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the *literati* in England, only to *read*, with care and attention, the whole of what he wrote.

'Perhaps no man since the days of *St. Austin*, has written so *largely*, in defence of the *system of GRACE* ; and, certainly, no man has treated that momentous subject, in all its branches, *more closely, judiciously, and successfully*. What was said of

Edward the Black Prince, That he never fought a Battle, which did not win ; what was remarked of the great Duke of Marlborough, that he never undertook a siege, which he did not carry ; may be justly accommodated to our great Philosopher and Divine ; who, so far as the distinguishing DOCTRINES of the Gospel are concerned, never besieged an Error, which he did not force from its strong holds ; nor ever encountered an Adversary, whom he did not baffle and subdue.

‘His learning and labours, if exceedable, were exceeded only by the invariable *sancity* of his life and *conversation*. From his childhood, to his entrance on the ministry ; and, from his entrance on the ministry, to the moment of his dissolution ; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. HIMSELF, no less than his writings, DEMONSTRATED that THE DOCTRINES OF GRACE DO NOT LEAD TO LICENTIOUSNESS.

‘The Doctor has been accused of *Bigotry*, by some who were unacquainted with his temper and character. *Bigotry* may be defined, *Such a BLIND and FURIOUS attachment to any particular principle, or set of principles, as disposes us to WISH ILL to those persons who differ from us in judgement.* Simple *Bigotry*, therefore, is, *The spirit of persecution without the power* : and *Persecution* is no other than *Bigotry, armed with force, and carrying its malevolence into act.* Hence it appears, that to be clearly convinced of certain propositions as true ; and to be stedfast in adhering to them, upon that conviction ; nay, to assert and defend those propositions, to the utmost extent of argument ; can no more be called *Bigotry*, than the shining of the sun, can be termed ostentation. If in any parts of his Controversial writings, the Doctor has been warmed into some little neglects of ceremony towards his assailants ; it is to be ascribed, not to *Bigotry*, (for he possessed a very large share of Benevolence and *Candour*) but that complexional sensibility, inseparable, perhaps, from human nature in its present state ; and from which, it is certain, the Apostles themselves were not exempt.

‘His Doctrinal and Practical Writings will live and be admired, and be a standing blessing to posterity ; when their opposers are forgot, or only remembered by the refutations he has given them. While true religion, and sound learning, have a single friend remaining in the *British Empire*, the works and name of GILL will be precious and revered.’

Brad Hembury, July 29th, 1772.

QUERIES.

IF a church member has by transgression rendered himself an unfit person for communion at the Lord's table, has he not subjected himself to exclusion from the church, and should he not be *excluded* instead of being *suspended* from his privileges? Or will reason or scripture justify a church in denying one of its members, in such circumstances, any of his privileges, while his name stands enrolled in the church book?

ENQUIRER.

A SERIOUS servant, in a respectable family, wishes some mode to be pointed out, that she may attend public worship twice on the Lord's-day. Her master and mistress are both advocates for rest on that day, but they invite persons to dine with them on that day more than on other days, so that Sunday is her principal day of work!—She wishes to be informed whether she should leave her place on that account, or whether she should stipulate to be allowed to attend worship more than once on the Lord's-day; and, if that is not allowed, then leave the place?

G—.

How is Matt. xxv. 31—34. to be reconciled with Rev. xx. 4, 5.; the one representing the righteous and the unrighteous as being collected *together* before the Judge; the other speaking of the righteous as being raised from their graves a *thousand years before* the wicked?

J. M.

Papers from the Port-folio of a Minister.

The Profligate reformed.

A MAN I knew a few years since, of a very depraved character, so much so as to be excluded every service he engaged in, was struck with these remarkable words; *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* On my pointing out to him the purity of the great Jehovah, and that nothing short of purity could ever appear in his presence, he was much astonished, and said he hoped God would forgive his past sins, and keep him from evil in future. He however, shortly after resumed his former situation as a warehouse-man in the west end of London. His conduct being so much altered for the better, as to astonish every body that knew him: his master one day said, "Thomas, what benefit do you derive from attending the methodist meetings?" "Why sir," replied the man, "you knew my past con-

duct, when I last lived with you, and also the difficulties attending it ; now I am become sober, honest, and industrious, seeking with all exertion the interest of my employer, and in so doing, I feel a divine blessing accompany all my endeavours, by the satisfaction I feel in my own mind ; I look up, and pray to God, and he seems to listen to me, and say ‘ be it unto thee even as thou wilt.’ ”

Chertsey.

W. W. R.

The Highwayman.

The late Mr. Cecil having to travel from London to Lewes, instead of his leaving town early in the morning, the farrier who shod his horse detained him till noon : in consequence of which he did not arrive on East Grinstead Common till after it was dark. On this common he met a man on horseback who appeared to be intoxicated, and ready to fall from his horse at every step. Mr. C. called to him, and warned him of his danger : which the man disregarding, with his usual benevolence he rode up to him, in order to prevent his falling, when the man immediately seized the reins of Mr. C's horse ; who perceiving he was in bad hands, endeavoured to break away ; on which the man threatened to knock him down if he repeated the attempt. Three other men on horseback immediately rode up, placing Mr. C. in the midst of them. On perceiving his danger it struck him, “Here is an occasion for faith !” and that gracious direction also occurred to him, “Call upon me in the time of trouble, and I will deliver thee.” He secretly lifted up his heart to God, entreating that deliverance which He alone could effect. One of the men, who seemed to be the Captain of the Gang, asked him who he was, and whither he was going. Mr. C. here recurred to a principle to which his mind was habituated—that “*Nothing needs a lie* ;” he therefore told them very frankly his name, and whither he was going ; the leader said, “Sir I know you, and have heard you preach at Lewes : let the gentleman's horse go : we wish you good night.”

Life of Cecil.

Account of a Malabar Devotee.

A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sins ; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals ; and on these spikes he was directed to place his naked feet, and to walk, if I mistake not, 250 coss, that is, about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large

shady tree, where the Gospel was sometimes preached, one of the Missionaries came, and preached in his hearing from these words, "The blood of Jesus Christ cleanseth us from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, 'This is what I want;' and he became a lively witness, that the blood of Jesus Christ does cleanse from all sin indeed.

Religious Affection exemplified.

"O if my husband knew how many prayers and tears I spend for his participation of the comforts of Religion, he would "seek the Lord, whilst he may be found." He would seek *earnestly*, he would wrestle like Jacob, and not merely in compliance with my wishes, or with tender solicitude for my health and safety. A few revolving years, at the longest, must terminate our union on earth. O that his affection, which I value above worlds, were *primarily* fixed upon that only object who is worthy of it; there it could know no interruption, because that object is eternal, and no excess, because God is infinite. And then we should hereafter re-unite to part no more!"

Letters to a Sister.

Otaheitan Ignorance.

Mr. Harwood, a surgeon, who accompanied Capt. Bligh on his last voyage to Otaheite, among other accounts of the natives, related the two following anecdotes:—Conversing with one of the chiefs, the Otaheitan was very inquisitive concerning the religion of this country. Mr. Harwood told him, "Our God came down from heaven, and lived three and thirty years upon earth, to teach us the way to heaven."—"Did he? (replied the chief;) then what a scoundrel must *my* god be! for though we have worshipped him continually, we have never seen his face yet."

Captain Bligh took with him two young Otaheitans, who were employed to look after the bread-fruit trees on board, in their way to the West Indies. On their passage, one of them was taken ill. After two or three days he applied to Mr. Harwood for relief; who gave him some medicine, of the good effect of which he was soon sensible. "Now (says he to Mr. Harwood) you shall be *my* god; for I have been praying to my god for these three days to heal me, and he has not; therefore you shall now be *my* god."

Obituary.



TEMPERANCE TREGEAR had lived nearly twenty years as a servant in the family of Thomas Tomkin, at Penzance, Cornwall. In this situation she was uniformly moral in her deportment, and proverbially worldly in her inclinations and actions. Perfectly insensible to the importance of religion, she usually avoided its ordinances, and disregarded its precepts. Early in the month of April, 1811, it pleased the Lord to afflict her greatly, and her affliction soon terminated in a decline. During the first fortnight of her illness she appeared perfectly indifferent respecting her soul, and indulged the most melancholy reflections at the deprivation of her accustomed labours in the family, and in the shop. She was repeatedly pressed by her mistress to have a minister who would instruct her, and pray for her; after great intreaty, she consented; and the baptist minister was requested to visit her. Her ignorance and unconcern, at first, were extreme; but a visible change was soon apparent; and she became remarkably anxious for his visits, and particularly attentive to his directions. The bible was now her chief companion, and prayer her greatest enjoyment.

One night the minister visited her on his return from village preaching, deeply impressed with the importance of faithfulness to a dying woman; she listened to his admonitions with profound solemnity, and appeared much affected while the most important prayers were offered to God for her soul. The next day

her gratitude was unbounded, and her reflections on the past evening, the most animating and delightful. In a few days, the minister having to take a journey to the eastward, waited on her, and found a real and poignant concern for her soul, an ingenuous confession of sin, and a most ardent desire to be washed in the blood of Christ. He left her under the most pleasing hopes that Tempe's path would shine brighter and brighter unto the perfect day, and that that work Jehovah had to manifestly begun in her soul would be carried on in time, and compleated in glory. After his departure, she was repeatedly visited by the Rev. Mr. Shell, some methodist ministers, and a vast number of religious friends of different denominations. She appeared to enjoy much under prayers offered up, and the consolations administered by each of these kind friends, and often expressed to the former how sensible she was of the goodness of God, in providing such gracious means to assist her through the valley of the shadow of death. "May the Lord Almighty make all their bed in their affliction, and abundantly bless them for thus considering the poor." From this period untill the day of her dissolution her feelings were various, and proportionate to her views of Christ Jesus, and her interest in his precious blood.

Lord's-day, May 12th, she still retained a happiness, composure, and blessedness, that rendered her conversation savory, and her ideas valuable to every one that visited her. This morning her

master held a long and interesting conversation with her relative to spiritual and eternal things. In reply to her joyful exclamations, that by grace she was born again, he observed, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." "O!" said Tempe, "I see there is no condemnation, the way is clear, I cannot be mistaken, for I am built upon the rock Christ Jesus." He then remarked,

"Not all the blood of beasts,
On Jewish altars slain,
Can give the guilty conscience peace,
Or wash away the stain."

She cried out, "No, no—None but Jesus, None but Jesus, can do helpless sinners good." He replied, "Ah! Tempe,

"'Tis Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they."

She seemed in raptures about Christ, saying, "O that I could bring all the family to the foot of the cross."

The next Lord's-day being the last sabbath she was to spend out of heaven, it pleased the Lord to favour her with an unction of his spirit, and such rich displays of his love, that she evidently appeared to be ripening fast for glory, and hastening to the grave as a shock of corn in its season. Her whole soul seemed to be absorbed in the contemplation and praises of Christ. Indeed she considered herself so immensely in debt, and so compleatly insolvent, that her heart could never forget the love and pity that addressed her, when bathing his feet with her tears, "Daughter thy sins which are many are all forgiven thee, go in peace." Many visited her this day, and spoke of the sermons they had

heard. She listened with delight and holy satisfaction, conversing about scripture in a manner that astonished every one, for to her had appeared a great light indeed, and grace had said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

During the following Monday her state continued invariably the same, and her expressions proved that she had found "Glory begun below," so true it is that

Celestial fruits on earthly ground,
From faith and hope may grow.

Tuesday. Her mistress read some hymns to her with which she was particularly delighted. She dwelt much upon one verse,

Yes, thou art precious to my soul,
My transport and my trust,
Jewels to thee are gaudy toys,
And gold is sordid dust.

Thursday. The fatal sound of death's approach now rattled in her throat, she was sensible of it when she awoke and asked, what a clock is it? She was answered, six. Well, she replied, this is death, but never mind, all is well. I am going to Jesus. I could wish to live till to-morrow to see Mr. S. but I know I shall not; however, tell him—tell him what the Lord has done for me, and he must tell to all the world that Tempe found mercy. I know he will do it, and God will bless him. Now I feel I am dying; well, don't be alarmed. I am not frightened—no, no, death has no sting to me; my dear Jesus has taken away the sting. Death is a welcome messenger, coming to fetch me home to my Father's house in heaven. All is well within; blessed be God—I am happy." She then desired them to sing, "Boldly venture through" "Venture on him, venture on him," and "Crown him

Lord of all." She cried then, "O blessed hands, nailed to the cross for me a sinner—a sinner saved: come, let us crown him, crown him Lord of all." Mr. Shell conversed with her this day for some time, during which her experience appeared clear, decisive, and satisfactory. Through the day she was heard frequently saying, "All is well, all is well—precious Jesus, precious Jesus!

"If I must die, O let me die,
Trusting in thee alone,
My living testimony given,
Then leave my dying one.

As the shadow of the evening approached, she was thought to be dying. The Lord graciously smoothed her passage through the valley of the shadow of death, as she felt no pain, but very great weakness. She nevertheless looked so well, and conversed so strongly and cheerfully about Christ, (whose very name seemed to her like ointment poured forth) that the major part of the family quitted her about eleven o'clock without the slightest apprehension that she would depart before morning. The hireling however had nearly accomplished her day; and as a servant earnestly desireth the shadow, and an hireling looketh for the termination of his labour, and the fruits of his toil, so did the deceased.

About twelve o'clock she was

asked to take a little wine, she gently refused; her lips kept rapidly moving, and she appeared to be absorbed in "extacies unknown." After about an hour, during which she seemed to be engaged in communications known only to God and her own soul; she was heard distinctly to say "Sweet Jesus, blessed Jesus, precious Christ"—she paused her sister walked to the bed-side and looked—but she was gone—she did not fall asleep, but in an instant burst the bonds of mortality, spurned this wretched earth, and flew to Christ, at whose right hand we trust she is celebrating the glories of Him who came to this town at the eleventh hour, found her standing idle in the market place, said to her, go into my vineyard; and now as a manifestation of unparalleled rich and glorious grace, has advanced her to the same heaven as those who "have borne the burden and heat of the day."

The family in which Tempe resided for so many years, though retaining the strongest affection and grateful recollections of her, nevertheless bow to the inscrutable designs of an all-wise God, and hope ever to admire that rich grace which entered their humble dwelling and answered their prayers in the salvation of an old and faithful servant, whose "memory is blessed."

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Letters, Essays, and Poems, on Religious Subjects. By George Russell. Second Edition, revised and corrected. Boston. 12mo, pp. 267. 5s.

Every age has its peculiarities, and there is a fashion in thinking and writing as well as in other matters of less moment. The habits worn a century ago as lit-

tle resemble those of the present day, as the mode in which our fore-fathers communicated their thoughts to the public resembles the modern productions of the press. A Divine, in the early part of the last century, having selected a subject, would spend many a folio page in bringing it out with precision, that the matter of his discussion might not be mistaken, but placed, distinct from all others, before the mind of the reader. He would then unfold it, in all its branches, examine their remotest ramifications, and notice almost every supposable case of their relation to other things. It was then no small task to write; and many a modern saunterer among books would think it now no small task to read their writings. How far the habits connected with those ponderous labours tended to give the character more solidity than is acquired under those of a more recent date, is not our present enquiry—we are imperceptibly led to these reflections on perusing forty-seven Letters and twelve Essays, on almost as many different topics; executed in a manner very creditable to the pious author, in the compass of 243 duodecimo pages.

Our young readers, who had doubtless rather take a hint from a neatly printed pocket volume, than pore over the crowded pages of a musty folio, in search of something directly in point to any object of their enquiry, must not imagine that our preceding remarks were intended to disparage the valuable little book before us; on the contrary, we think the author is entitled to their very affectionate respect, for the pains he has taken to bring before them some of the most momentous subjects, in a form adapted to the

reading habits of the present day.

Most of the Letters are addressed to a Young Friend of the author; in doctrine we believe they are uncorrupt; and many of the sentiments advanced are placed in a striking light by a style very highly interesting. Though chiefly intended to “serve the best interests of the rising generation,” in the middle ranks of society, we think there are very few christians, of any class or condition, who will not here find something adapted to their taste and experience.

We are always grieved at the recollection of a race of professors, whose conformity to the world in their pleasures and recreations, is so wholly at variance with the purity and strictness of new-testament christianity, that our holy religion suffers a continual injury through their conduct. If we had not, in many instances, had occasion to know that such characters are generally hardened against all reproof, we should urge their most serious attention to the remarks on the sin and folly of worldly pleasures, interspersed through this volume. Some extracts from the notes added to the Essay, “On the Impropriety of Dancing being taught at Religious Seminaries of Education,” we shall transcribe for the benefit of our readers; the Essay itself we may hereafter transfer to our pages.

“Religious parents ought to know better than others, the danger of giving their children qualifications, and exciting in them propensities, which afterwards they would lament to see in exercise; Sir, it is your province to be the guardian of family peace and consistency, and you have lived long enough in the world, as well as I have done, to see the numberless evils arising from the

harmless amusement of dancing parties. What with hasty and imprudent intimacies, unhappy marriages, broken-hearted parents, and corrupted children; what with levity, debauchery, pride and vanity, loss of time, waste of affections, and indulgence of sinful passions; I say, sir, you, and every faithful follower of Jesus Christ, ought to bear your testimony against a class of *recreations*, as the world calls them, which I am sure the wise author of Ecclesiastes would say, was vanity and vexation of spirit.

"Sir, your children and mine, and your readers' children also, should be taught that light has no communion with darkness; neither has Christ any concord with Belial. I see and expect little more satisfaction in these days, from the professors of religion encouraging revels and dancings, than of old time Moses experienced, when the people of Israel "sat down to eat and to drink, and rose up to play, to sing, and to dance" round the golden calf that Aaron had made; and I have no more desire, Mr. Guardian, to see my daughter make a dancing exhibition of her person for the amusement of men, than I have to see the head of John the Baptist bleeding in a charger. See *Exod. xxxii*, and *Matt. xiv*.

"Let the half worldly and neutral professors, think and act as they please; I must speak my mind. Serious professors had no doubt or hesitation about these things when I was young; and I am sorry the time is arrived when they have; let them love Christ more, and these follies will quickly vanish away.

"An Old Disciple."

Christian Guardian.

"To suppose that one whose conversation is in heaven, who is born from above, born of the Spirit, can be amused at exhibitions only calculated to dissipate and corrupt; or that the silly amusements of a ball-room can delight, where he is to skip, and dance, and romp about at the tune of a fiddle, like a buffoon or a merry-andrew, for several hours together, and in an expensive dress as unfit for the mortified Christian as the occupation itself—to suppose that such are the *innocent* amusements that holy penitents and mortified Christians can enjoy, how preposterous the idea! *Hill's Let. to Tattersall.*

One extract more, on the Christian's conflicts and temptations, must suffice, or there are many passages we could wish to lay before our readers.

"If (to break the stubbornness of our hearts, and to root out of us that principle of self-righteousness, which we are all too prone to trust in, and which a late eminent minister of Christ once observed, was "the last sin that died in a believer;") the Lord permit us to experience the buffetings of Satan, and the rising propensities of evil: let us not from hence "charge God foolishly," by considering that he is dealing harshly with us; nor let us hastily imagine, from these circumstances, that we have no interest in his salvation: if these trials make us humble, and bring us frequently to Christ, with the language and conviction of Peter, "Lord save, or I perish!" immediately Jesus will stretch forth his hand to prevent us from falling, and we shall find, (notwithstanding our fears,) that "underneath are the everlasting arms." If this be the result of our conflicts and temptations, they are to

be accounted blessings; kind frosts, to nip the noxious weeds of pride and self-dependance: and though we may think, perhaps, times without number, that we are in the wrong way, we shall find at last, to our unspeakable joy, that it was a right way, and that it led to "a city of habitation." The fairest flowers and purest springs, are frequently found in the lowest valleys; and seasons of self-abhorrence and suspicion, are often more conducive to our real growth in grace, than those happier moments, when from an enjoyment of God's favour, we are apt to say in self-confidence, "I shall never be moved." The mariner would not prize the haven, if it were not for the tempest, and if the Christian never had a doubt, he would not know the joy and peace there is in believing."

The Author merits commendation for the Table of Contents which like our fore-father's "Arguments" at the head of each chapter, refer to every topic discussed in the Letters.

The Devotional Family Bible, containing the Old and New Testaments, with Notes and Illustrations, partly original and partly selected from the most approved Expositors, ancient and modern, by John Fawcett, 2 vols. large 4to. Suttaby, Evans, and Co. Stationers' Court; Button, &c. Pater-noster Row.

As the holy scriptures contain an inexhaustible treasure of divine knowledge, and are intended to make men wise unto salvation, through faith in Christ Jesus, it is no matter of surprise, that wise and good men in every age, since their first propagation, have employed their time and talents in

investigating their contents. To their various and assiduous labours the church of God has been greatly indebted; and additions to the number of those who have laboured in that sacred department, are so far from being to be considered as an evil, that they furnish fresh cause for congratulating the religious public, as they cannot fail to make the divine oracles more extensively read, more fully understood, and more powerfully felt.

Amongst the host of worthies who have laboured in the illustration of the sacred volume, the venerable Fawcett, who for near 50 years has been known and esteemed as an able, faithful, and successful minister of the gospel, in the northern part of the kingdom, who has already published several very useful treatises on different subjects in Theology, and who has lately received a diploma, creating him doctor in divinity by the President and Fellows of Brown's University, has appeared.

Those who have been previously acquainted with the writings of this pious and learned author, will naturally expect that an exposition of the bible, a work to which it may be supposed he would have paid particular attention, and which he most probably kept in view through the greatest part of the years he has been in the christian ministry, would be worthy the attention of the public. Upon the perusal of it, as far as it has proceeded, which is to nearly the close of the Old Testament, they will not feel themselves disappointed. Its title speaks it to be devotional, and the important object suggested in that title is constantly kept in view. The reader therefore will not expect much laboured criticism, nor extended discussions of doctrinal

points, nor learned explications of the more difficult passages, nor long dissertations on the prophetic parts of the sacred volume ; but on the perusal of the work, he will find that a critical accuracy pervades the whole ; that the great truths of christianity are pointed out in their proper places, and set in their just light ; that difficult passages are not left unexplained, nor the prophetic parts passed over without receiving their due share of attention. As much attention is paid to these objects as is consistent with the leading design and size of the work. As the work is to be comprized in two quarto volumes, and a copy of the sacred text on a large letter is inserted in them, it became necessary that in the aspirations, and the notes the author should study convenient brevity. This he has accordingly done. The aspiration, however, at the close of each chapter will generally be found to express most of the feelings a devout perusal of the chapter will excite ; and the notes and illustrations to comprise nearly every explanation a careful and attentive reader will feel the want of. The characteristics of the style are clearness, brevity, and simplicity. Upon the whole, we venture to affirm that if the reader should not always find his critical curiosity gratified, nor every question he may be inclined to ask, satisfactorily answered, he will not fail in the perusal of this work, unless it be his own fault, to be made more habitually devotional in the frame of his spirit, and more humble, holy, and useful in the general course of his life.

As a specimen, we transcribe part of the notes on Gen. xlix. 8, 9, 10. containing Jacob's blessing pronounced on Judah,

and the aspiration annexed to the 50th chapter of the same book :

Ver. 8, 9. *‘ Judah, thou art he whom thy brethren shall praise]* Alluding to his name which signifies *to praise*. This name was given to him by his mother, when her heart was filled with gratitude to God for the gift of this son, Gen. xxix. 35. His brethren should praise him for the many excellent virtues bestowed upon him. He had already great authority, and was highly esteemed by his brethren. His posterity should likewise be famous for courage, warlike expeditions, and success. This tribe was of great note for the many heroes raised up among them, as David and others. The Messiah, descending from Judah, is, and shall be, the object of praise, for the excellencies of his person, and the blessings of his salvation. *Thy hand shall be upon the neck of thine enemies*, pressing them down by superior power. This was literally fulfilled in David, Psal. xviii. 40. and in a spiritual sense, it is accomplished in Christ, who has conquered sin, the powers of darkness, the world, and death. *Thy father's children shall bow down before thee* ; kings shall spring from thee ; and especially before the king Messiah ; all the children of God give to him divine adoration, submit to him as Mediator, and bow to the sceptre of his kingdom casting their crowns at his feet, and saying, “ Worthy,” &c. Judah is represented as a lion, the most majestic of animals, and the proper emblem of royalty. Hence Jesus is called “ The lion of the tribe of Judah,” Rev. v. 5. All that is here said of Judah is eminently fulfilled in Christ, hence the very time of his appearing is pointed out.

Ver. 10. *Thy sceptre shall not depart, &c.* We know that the government departed from ten of the tribes, while *Judah still ruled with God.* And though they were taken captive, and continued in that state for seventy years, yet they were restored, and in some form or other the sceptre continued with them until the coming of Christ. Soon after, Judah ceased to be a tribe, and the sceptre completely departed. This is the most clear and undeniable proof that Jesus is the promised Messiah. The word rendered law-giver, signifies a ruler or judge. This authority, however changed or altered, as to its external form, never finally departed till the Saviour came; but then, we are all certain, that it soon disappeared and vanished away, nor has there been any trace or shadow of it since. The word *Shiloh*, signifies the Peaceable One; or, as he is elsewhere called, the Prince of Peace. He is the great Reconciler, who hath made peace by the blood of his cross. *Unto him shall the gathering of the people be.* When on earth it was said, "The world is gone after him," he declared, that in consequence of his being lifted up on the cross he would "draw all men unto him." After his ascension, thousands and millions both of Jews and Gentiles were gathered unto him. The work is still going on from year to year, and from day to day. All that are gathered by conversion, are gathered to him. This great promise shall still be more fully and completely fulfilled, "when all shall know him from the least to the greatest."

[Aspiration.] Impress our minds, gracious God, with a sense of the frailty of our nature; and since we are liable, at every moment, to

the stroke of mortality, mercifully prepare us for this awful event.

We see that no circumstances can defend us from the attacks of our last enemy, and that there is no discharge in that war. The great, the wise, and the powerful, must die as well as others.

How bitter are the consequences of sin! what a burden it brings upon our mind, and how many painful sensations it occasions, even for months and years after it has been committed! O teach us the importance and necessity of keeping a conscience void of offence! In contemplating the charms of generosity and kindness, as exhibited in the character of thy servant Joseph; may we see how these dispositions were promoted in him by setting thee before him, and considering the wonderful operations of thy providence, in overruling all the strange occurrences of life for thy glory and for the good of thy children.

May we learn from the bright example here set before us, to forgive those who have injured us; and if we find them humble and penitent, may we be ready to remove their disquietude, and to comfort and relieve them.

O that it may be our great concern to persevere in thy ways to the end of life, and die in faith, as Joseph did.

As we are frequently losing our pious friends and relations, may our affliction for the loss of them be alleviated, by the hope that thou wilt surely visit us, and be with us. The visits of thy presence, and tokens of thy favour, will make up the loss of earthly relations and worldly comforts. When our dearest friends are removed from us, may we still be enabled to say, "The Lord

liveth, blessed be my Rock, let the God of my salvation be exalted." Amen.

Letters to a Friend on the Evidences, Doctrines, and Duties, of the Christian Religion. By Olinthus Gregory, LL.D. Of the Royal Military Academy, Woolwich. Two volumes 8vo. pp. 310. 301. Price 14s. extra boards. Baldwin. 1812.

We remember to have somewhere seen an expression to this effect, that where there are three physicians there will be two deists! Without offering an opinion on the quantity of truth or error which may have existed in this sentiment; there is too much evidence that a belief in revealed religion is not very prevalent amongst philosophers. It is therefore pleasing to discover in the writings of one who is an eminent disciple of Euclid and Archimedes, that he is also of the School of Christ. Such is the sensation excited by the perusal of the work before us. Dr. Gregory's System of Mechanics evinces that he holds no mean place in the scale of mathematicians; his Lessons for young persons are indicative of a large portion of pious feeling; and in these volumes he appears as the avowed and ardent Advocate of that Gospel which philosophers have derided, but in which one whom it is an honor to imitate, gloried as the wisdom and power of God.

The work is dedicated to the Lieutenant Governor of the Royal Military Academy, Woolwich, in which Academy the author holds a situation of itself a sufficient proof of the high estimation wherein he is regarded by persons best qualified to appreciate talents suited to that important department.

As our limits forbid diffuseness, we hasten to say concerning this production of Dr. G. that we cannot better describe it than by a repetition of the old adage, "*multum in parvo.*" For clear statement, forcible and conclusive reasoning, and refutation most triumphantly achieved, we do not recollect to have seen its equal in so small a compass. The author has, in a manner the most judicious, interwoven with much acute investigation and sound argument of his own, the substance of what has been produced by many of our best writers on the different topics. We also much admire in this author the skill and industry he has shown in historical research, and in the selection, arrangement, and application of evidence. The parts and their order are as follows—Vol. I. 1. Folly and absurdity of Deism. 2. Necessity of Revelation. 3. The opinions of heathens, &c. 4. Mysteries in revealed religion. 5. Genuineness and authenticity of the scriptures. 6. On Prophecy. 7. On Miracles. 8. The Resurrection of Christ. 9. Rapid promulgation of Christianity; Scripture morality and theology. 10. Inspiration of scripture. 11. Plausible objections.

Vol. II. 12. General view of Christian doctrines. 13. Human depravity. 14. The Atonement. 15. Divinity of Christ. 16. Conversion. 17. Influences of the Spirit. 18. Justification by faith. 19. Providence. 20. The Resurrection of the body. 21. Eternal existence after death. 22. Summary of christian duties.

We subjoin an extract or two, not with the expectation of doing justice to the merits of the work, but in the hope of inducing our readers to peruse the whole. Any, whose minds may have been un-

ettled, will here find what is well calculated to establish them, and those who are decided, will be edified by the luminous and striking representation here given of the principles on which is grounded a conviction of the divine authority of the scriptures. Nor will such find the observations on the doctrines and duties of the gospel, to be uninteresting, or unprofitable. When there is much, and nearly equal excellence, selection becomes difficult; but the following vigorous effort of the Author's talents particularly arrested our attention. While refuting the notion, too generally admitted by the friends of Revelation, that the evidence of miraculous facts necessarily grows weaker in proportion to the distance of time at which they were performed;

'It is only,' he observes, 'with regard to the facts recorded in the Bible, that men ever talk of the daily diminution of credibility. Who complains of a decay of evidence in relation to the actions of Alexander, Hannibal, Pompey, or Cæsar? How many fewer of the events recorded by Plutarch, or Polybius, or Livy, are believed now (on account of a diminution of evidence) than were believed by Mr. Addison, or Lord Clarendon, or Geoffrey Chaucer? We never hear persons wishing they had lived ages earlier, that they might have had better proofs that Cyrus was the conqueror of Babylon, that Darius was beaten in several battles by Alexander, that Titus destroyed Jerusalem, that Hannibal was entirely routed by Scipio, or Pompey by Julius Cæsar, though we sometimes find men of excellent and enterprising minds exclaiming, "O that I had lived, and been present, when such splendid events oc-

curred; how lively an interest should I have taken in such scenes, how much concern in their termination!" And indeed it is the frequent hearing of such exclamations that causes men to *confound weight of evidence with warmth or depth of feeling; and to lose sight of the essential difference between real evidence, or the true basis of belief in history, and the sensible impression or influence which such history may make upon the mind.*'

A serious Admonition to a professed Christian who has violated his Marriage vow by living in Adultery, and the sinful and destructive tendency of evil communications. Wilson, Paternoster Row.

THIS expostulatory address appears to have been addressed to an individual, and is published, as we presume, that others in like circumstances may receive it from the hands of such as wish to recover them from the *Snares of the Fowler*. The style is energetic, and the sentiments well calculated for effect. We extract some sentences from the closing paragraph:—

"And now must I close this address, and leave you as I found you, in an unrepented state!—Will he that is vicious resolve to be vicious still?—God forbid!—Shall neither the terrors of the Lord startle thee and awaken thee out of thy security in this sinful way, nor his goodness win upon thee to lead thee to repentance? Wilt thou make thy condition desperate, by adhering to that desperate resolve,—*there is no hope! no; for I have loved strangers, and after them I will go?* Is religion a jest, and reason a sham; and the arguments fetched from the word of God, and the

sober sense of all mankind, but raillery and ridicule? Shall all that I have been writing to you be treated with contempt, and converted into sport? Yet know, that thine unbelief cannot make the wrath and curse of God of no effect. Though thou lovest to slumber, yet thy damnation slumbers not. If, after all, thou dost indeed prefer the gratification of a base lust before the favor of God; if thou wilt rather expose thyself to all the just reproaches of thine own conscience now, and to all the miseries of the damned for ever, than submit thyself to the restraint and conduct of virtue and religion; know, then, that *God will also choose thy delusions*, and they will be thy eternal destruction:—*So shall thy doom be,—thou thyself hast decided it!*”

Religious Books lately published.

1. Observations, on some important Points of Divinity, chiefly those in Controversy between the Arminians and Calvinists, extracted from an Author of the 17th Century, by Ely Bates, Esq. second Edition with additions, 6s.

2. Saurin's Sermons, a new and improved Edition, with Three New Sermons; translated by Messrs. Robinson, Hunter, and Sutcliffe. 7 vols. 8vo.

3. The Works of the Rev. R. Cecil, M. A. with a Memoir of his Life; arranged and revised; with a View of the Author's Character. By J. Pratt, B. D. F. A. S. 4 vols. 8vo. 2l. 8s.

4. The Triumph of Religion. A Sacred Poem, in Four Parts. Foolscap. 7s.

5. Barrow's Five Hundred Questions on the New Testament for the Use of all Schools in which the Christian Religion is taught. 1s.

6. Dr. Whitby's Discourse of the Five Points, abridged 12mo. 3s. 6d.

7. A Defence of a Critique of the Hebrew Word Nachash, against the Hypothesis of Dr. Adam Clarke. By D. G. Wain. 2s. 6d.

8. Four Discourses on the Nature, Design, Uses, and History of the Ordinance of Baptism. By Joshua Toulmin; D. D. 12mo. 3s. 6d.

9. Scripture Directory; or, an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament. By Rev. T. Jones.

THEOLOGICAL NOTICES

The Rev. J. Pratt will shortly publish, in an octavo volume, the Life and Remains of the late Rev. R. Cecil, extracted from his Works.

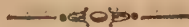
Sermons on various Subjects and Letters to a Young Clergyman, during his residence at the University, by the late Rev. W. A. Gunn, are in the press, in an octavo volume; to which will be prefixed a Sketch of his Life, by the Rev. I. Saunders.

A translation of Chateaubriand's Spirit of Christianity, or Beauties of the Christian Religion, in two octavo volumes, is in the press.

A volume or two of Sacramental Sermons, by the Rev. Mr. Boston, author of the Fourfold State, &c. from his MSS. will soon be put to press, they are equally full as those already published, and were composed in the most vigorous part of his life.

The Twenty second Number of the Periodical Accounts of the Baptist Mission to India and the East, is in great forwardness.

RELIGIOUS INTELLIGENCE.



BRISTOL ACADEMY.

WE print the following address to the Baptist Churches to give it the most extensive circulation in our power.

The *Bristol Education Society* was instituted in the year 1770, for the education of young men, recommended by the Baptist Churches for their piety and aptitude for the ministry, in order to enable them to exercise their gifts with greater usefulness.

The Society from its commencement has been supported by annual subscriptions, donations, and bequests; and it has been the means of supplying many of the Baptist Churches with a succession of pious and useful ministers.

The yearly Income of this Society has hitherto, by great frugality and good management, been equal to its expenditure; but the increase in price of all the articles necessary for the maintenance of the Students, has of late years borne more heavily on its President Dr. RYLAND than in justice it ought; and then would have been permitted, had the yearly income been greater. Yet the number of Students has not kept pace with the necessities of the Churches; more than twenty Baptist Churches being now in want of Pastors, which this Society and the other two Societies instituted for a similar purpose are unable to supply.

The yearly allowance to Dr. Ryland, for the maintenance of the Students and for some articles of expenditure connected with it, was taken into consideration by the Subscribers, at their

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annual meeting held at Bristol, on the seventh day of August last, when the insufficiency of the sum was so apparent that, an increase was unanimously voted, and also a very moderate compensation for past deficiencies; but this increase, though not more than the necessity of the case required, will occasion a deficiency in the yearly income to answer the expenditure.

As it is manifest that, in order to support the Society, the income and the expenditure must be, at least, equalized: so it has become indispensably necessary to consider what are the means of equalization; and those which present themselves are

1. To reduce the number of Students; or
2. To apply the Capital to make good the Deficiencies; or
3. To increase the yearly Income.

As to the first, considering that the Society is unable to supply the demand made upon it for Ministers, it cannot be advisable to lessen the number of the Students, unless compelled by absolute necessity. There are within England and Wales above 500 Baptist Churches, many, if not most, of which have been used to look to this Society, when vacancies happen, to supply them with well-educated Pastors; and though there are now two other Institutions, one in the neighbourhood of London and the other in Yorkshire, for similar purposes, yet there is just reason to apprehend that the efforts of the three Institutions will not furnish more than a proper supply: and as it may be presumed

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that no Church will look to any of these institutions exclusively, it is very desirable that each of them may be supported to the full extent of its establishment; and that a fair and liberal competition may be cherished and maintained, so as to promote the interest and respectability of the whole denomination.

With respect to the second proposition, it is evident that to apply the capital in making good the deficiencies of the annual income, will be to increase the disproportion between that and the expenditure; and if such a course were adopted and persisted in, the difficulties of the Society, without extraordinary and adventitious aids, would rapidly increase. Besides, it should be remembered that many of the donations and bequests were made for the specific purpose of forming a capital, and therefore cannot be diverted to another purpose without violating the intentions of the Donors and Testators.

The third proposition is to increase the yearly income; and the only question is whether this be practicable.

The usual subscription, with which the Society commenced and has continued, is one guinea; but at the commencement, one guinea, to be laid out in the purchase of necessaries, was worth nearly two guineas at the present day. The expenditure of the Society, taking article for article, is nearly doubled; and therefore the subscription is now, in effect, little more than one half of what it originally was. Yet it cannot be supposed that the present friends and supporters of this institution possess but a moiety of the benevolence and liberality of their predecessors. No; the reason why the yearly subscription has

remained stationary, is because the subject has not been presented to the Subscribers so as to give them a just view of the case.

It is not intended to press an increase of the subscription generally; but merely to submit with great deference to such of the friends of the institution as have the ability (for it is presumed none are wanting in disposition) that it would greatly aid the Society were they to increase their yearly subscriptions to two guineas.

It may also be hoped that the Subscribers will have the goodness to recommend the Society to their friends for support and assistance with a degree of earnestness suited to the urgency of the case and the importance of the object; and that an accession of subscribers may thus be procured.

But that which is principally to be desired is, that the Baptist Churches in general would make the cause of this Society their own, as in truth it is, and use their best endeavours to promote its continuance and extension, for which a very easy and practicable mode is now to be submitted to their consideration and earnestly recommended for their adoption.

To the praise of many of the churches of our brethren of the Independent denomination of Dissenters, the Hoxton Academy has for many years received considerable support from the collections which they have made after public service. In some years these collections have been greater and in others less; but in the year 1809, as appears by the printed account of that Academy, they exceeded the sum of £450.

If the Baptist Churches who have turned their attention to the Bristol Education Society for

Pastors, have been regularly supplied with them as occasion has offered: and if this Society has been established and is still maintained for that express purpose, (as it truly is,) ought it to be left for its funds to the precarious supply of private and individual contributions? Ought the churches which have derived and will still derive from it the benefit of suitable pastors, to leave it without any direct assistance from them as churches? Many very respectable individuals, who are members of churches, afford to it their aid by yearly subscriptions; and some of the churches have lent a similar aid; but the number of these churches is very small; and yet there can be no doubt that a considerable number of persons, both members and others, who worship with the Baptist Churches in London and in different parts of the country, would cheerfully contribute to an annual collection, such sums as they might occasionally afford, which though individually small, would form an aggregate of great importance, and fully adequate to the exigencies of the Society.

It is therefore most earnestly recommended to the different Churches of the Baptist Denomination, but especially to those which have been supplied with Pastors by the exertions of this Society, (of which Pastors there are now about 100 living who have been educated by the Society,) that they would once in every year make a collection for its support. Few arguments are necessary to enforce such a recommendation, because its propriety must be apparent. Those who feel and enjoy the benefits of a Gospel ministry; who experimentally know the importance of awakening sin-

ners and bringing them home to Christ; and of strengthening, comforting, and establishing believers in the faith, and who are of the Baptist denomination, will see how reasonable it is that the Bristol Education Society should look to the Churches for their aid, in continuing and perpetuating it as a blessing to the present and to future generations.

This Society, by the generous exertions and kind liberality of many friends, has lately erected a Building calculated to receive and to accommodate an increased number of Students for the ministry; but without an increase of income, this object must be defeated, and the number of Students be lessened. May it not, however, be hoped that such exertions will be made as, without pressing hard on any individual, may fulfil the best wishes of those who feel deeply interested in promoting the success and perpetuity of the Institution.

The exertions of the Baptists in forming Societies for the Education of Young Men for the ministry, when compared with those of our highly respected brethren the Independents, have hitherto been but small; the former having but three such Institutions and the latter twelve. It is not, by this observation, proposed to enter into any vain competition, which would assuredly meet the censure it deserved; but a competition in doing good to the souls of men and in promoting and advancing the Redeemer's kingdom, may safely be urged on those who can truly say "Lord I have loved the habitation of thine house and the place where thine honour dwelleth. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of

my life, to behold the beauty of the Lord and to enquire in his temple;"—and who observing the harvest to be great and the labourers few, are praying the Lord of the harvest that he would send forth more labourers into his harvest.

On this principle the friends and supporters of the *Bristol Education Society* can see, not only without pain, but with real pleasure, the recent institution of the *London Society for the Education of Students for the Baptist Ministry*. The present address is not occasioned by that Institution, to which they wish prosperity; but it is occasioned by the extraordinary pressure of the times, whereby an unavoidable increase of expense is created; and by a fervent desire that a Society, which, though small in its beginning, has been useful and successful in its progress, may receive that support in its further exertions, which all those who have derived benefit from the ministers it has sent forth can testify it deserves.

John Ryland, *President*.

Henry Page, *Secretary*.

John Page, *Treasurer*.

Thomas Roberts, *Pastor of the Church in the Pithay.*

Bristol, Nov. 8th, 1811.

GAELIC SCHOOLS,

In the Highlands and Islands of SCOTLAND.

We have been favoured with a large closely printed sheet, containing a Report of the proceedings of a Society for the support of these Schools, to the 29th of November, 1811, the date of their Annual Meeting. The contents are extremely interesting, as a few extracts we shall make will abundantly prove.—

"State of the Country. — The Highlands and Western Islands or Scotland comprehend not less than one hundred and sixty two parishes. The Islands form thirty-one of these, and there are about one hundred and thirty-one on the Main Land, where the Gaelic language is either preached or generally spoken. The total population of these is at present estimated at nearly four hundred thousand, of which between ninety and one hundred thousand inhabit the Islands alone. Notwithstanding the various sources of depopulation, it now appears, that the inhabitants of these parts are, in fact, annually on the increase, nay, in the course of the last sixty years, the population of almost every Highland Parish, and every Island, has been doubled.

The returns which have been made by the Clergymen of different Parishes, fully confirm all that had been feared, by individuals belonging to your Society. This will appear by the mention of a few Parishes, their population, and the number incapable of reading in each.

In seven Parishes, out of 22,501, — 19,367 are incapable of reading; either English or Gaelic, and many other parishes might be mentioned in a state equally destitute! Connected with this melancholy fact, it must be observed, that the proportion who are able to read, reside in or near the district where a school is taught; but in the remote glens, or subordinate islands of almost every parish, few or none can be found who know even the letters.

The district of the isles Uist and Borry, contains a population of above 11,000 persons, scattered over a country above eighty miles long, by from two to eighteen broad. There is only one *Para-*

chial Church! and this one church is situated in a corner of North Uist, at a distance of twelve miles from Saund, the most populous quarter of the parish! In North Uist, there is a district of *two hundred square miles*, containing at least *seven thousand* inhabitants intersected by a boisterous sea, and numerous fresh water lakes, where no proper means of education are to be found, where no parochial school is taught! To conclude this part of our Report, of the *seventy-eight* inhabited Islands above stated, a number are at this day, still totally unprovided with the means of instruction. They have no resident Clergyman—no Missionary on the Royal bounty—no Catechist—nor a School of any description whatever! The only advantage which many of them enjoy, is a Sermon four times in the course of a year, and others are visited only once in six months!

From all these melancholy circumstances, your committee are confirmed in their opinion, as to the necessity and propriety of teaching the Gaelic language, by means of Circulating Schools;—a mode of procedure, which, eventually, may issue in the inhabitants teaching each other, or induce them to provide for their own necessities."

Success of other similar Efforts.—The Committee here refer to the Success of the Circulating Schools established in Wales, as affording sufficient encouragement for the adoption of similar methods on behalf of our Gaelic fellow subjects. "At these Circulating Schools, so anxious were the people to learn their own ancient language, that persons of all ages attended, from six years of age, to above *seventy*. In several places, indeed, the

older people formed about *two thirds* of the number in attendance. Persons, above sixty, attended every day, and often lamented, nay, even wept, that they had not learnt forty or fifty years sooner. Not unfrequently the children actually taught their parents, and sometimes the parents and children of one Family, resorted to the same Circulating School, during its short continuance in a district; while various individuals, who, from great age, were obliged to wear spectacles, seized the opportunity, and learnt to read the Scriptures in Welsh at that advanced period of life!

The number of persons taught by this cheap and expeditious method, was also very remarkable. By an Abstract at the end of these volumes, it appears that in the course of 24 years only, viz. from 1737 to 1760 inclusive, there were instructed in reading the Welsh Bible no less than *One hundred and fifty thousand, two hundred, and twelve persons!*"

This subject is again resumed in the Appendix, from whence we make another extract from a Letter from the Rev. T. Charles of Bala.

"I have of late turned my attention more than ever to the *aged* illiterate people in our country. On minute inquiries, I find there are very many who cannot read, and of course are very ignorant. Though I had before given general exhortations on that head, and invited them to attend the Schools, but with very little success. At last I determined to try what effect a School *exclusively* for themselves would have. I fixed upon a district, where I had been informed that most of the inhabitants above *fifty* years of age could not read, and I pre-

vailed on a friend to promise to attend to teach them. I went there after a previous publication being given of my coming; published the School, and exhorted them all to attend. My friend went there, and eighteen attended the first Sunday. He found them in a state of most deplorable ignorance. By condescension, patience, and kindness, he soon engaged them to learn, *and their desire for learning soon became as great as any we have seen among the young people.* They had their little Elementary Books with them, whilst at work, and met in the evenings, of their own accord, to teach one another. Their School is now increased to eighty persons, and some of them read their Testaments, though it is not three months since the School commenced. Children are excluded from this School; but we have another School for them. The rumour of the success of this School has spread abroad, and has greatly removed the discouragement which old people felt from attempting to learn, from the general persuasion, that they could not learn at their age. This has been practically proved to be false; for *old persons of seventy-five years of age* had learnt to read in this School, to their great joy."

"*Exertions of this Society.*—Five Schools have been established in the most populous and necessitous districts of the Highlands and Islands, and are expressly intended for teaching the inhabitants, to read their own language, by a method hitherto unattempted, in any part of the Country. It may be necessary to add, that the year is divided into two Sessions; one consisting of five months, commences on the 1st of November, and ends on the 1st of April; the second, consist-

ing of three months, begins on the 15th of June, and concludes on the 15th of September. Thus, the labours of neither old or young are interrupted. During the periods of teaching, a great part of the population are without employment, while, by the two vacations, the seed time and harvest are left open, as formerly, for the employment of all."

It will appear to our readers that the operations of this Society are at present in the bud, yet their prospects of success are very promising, and we hope the day is not very distant when the advantages of Christian Knowledge shall be communicated to this numerous and deserving class of British Subjects, who though they have contributed greatly to the defence of the country, both by fighting our battles and manning our fleets, have been allowed to remain far behind in that civilization which depends upon Education.

Very few have supposed that we had such a Heathen Country within the precincts of Great Britain. In the present day, however, we trust the British Public stand prepared to receive, without prejudice, the result of any investigation, and to meet that result with an adequate and suitable remedy.

Subscriptions and Donations to any amount, are received by the Treasurer, *John Campbell, Esq. tertius*, No. 10, Heriot Row West; the Secretaries, Messrs, *C. Anderson* and *R. Paul*, Edinburgh; also in Aberdeen by *John Ewing, Esq.*; and in London, by the Rev. *Alex. Waugh*; *Joseph Reyner*; Esq. No. 50, Mark Lane; *Robert Steven*, Esq. Thames Street; or *Mr. Joseph Tarn*, Spa Fields.

PUBLIC MEETINGS.

NEW CHURCH FORMED.

Coventry - Street, London.

On Lord's-day, Nov. 17th, 1811, forty-five persons who had belonged to the church in Grafton Street, London, (formerly under the care of the late Rev. Richard Burnham) were constituted a separate church; and three of the brethren, who had been long deacons of the church in Grafton Street, were elected to hold that office among them. After the names were called over, and the Covenant on which they united had been agreed to, Mr. Ivimey, of Eagle Street, prayed for a blessing on the church, delivered an address from Matthew v, 14, "*Ye are the light of the world, a City that is set upon a hill cannot be hid,*" and administered the Lord's Supper. The Season, we understand, was solemn and pleasant; and the prospect of union and prosperity is very encouraging.

Sussex Baptist Society.

A meeting of ministers was held at Lewes on Dec. 31, 1811, for the purpose of forming a Society for the support of Village preaching in the county of Sussex, and to assist the Baptist Mission in the East Indies. A series of resolutions were unanimously carried, and a Treasurer, Secretary, and Committee appointed for the ensuing year. In the evening Mr. Gough preached from 2 Cor. viii, 9, and Mr. Mantell from Luke x, 2. Mr. Fisher stated the nature and design of the Institution, and the devotional exercises were conducted by Messrs. Foster and Sarjant. The next meeting is to be held at Uckfield on Feb. 25, and 26. Messrs. Foster, Gough, and Sarjant are appointed to preach.

ORDINATIONS.

October 31, 1811, Mr. Sam. Webb, a gifted Brother from the particular Baptist Church of Christ at Ilford, in Essex, was ordained Pastor over the Church of the same Faith and Order, at Wattisham, in Suffolk; formerly under the Pastoral care of Mr. John Hitchcock, deceased. Mr. Blomfield of *Stowmarket* began the worship of God by reading 2 Tim, ii, and engaged in prayer. Mr. White of *Ipswich* opened the business of the day and received accounts, both from the Church and Mr Webb, of the providence of God that led to this union, and Mr. Webb's confession of Faith; Mr. Hoddy of *Bildeston* offered the ordination prayer, Mr. Smith of *Ilford* gave a very impressive charge from 2 Tim. iv. 5. *But watch thou in all things*; Mr. Brown of *Stowmarket* addressed the Church from Eph. ii, 19. *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God*, and concluded by prayer. May the Lord bless the union. Amen.

On Wednesday Nov. 6, 1811, was publicly recognised the election of Mr. Welsh, late under the tuition of Mr. Sutcliffe of Olney, to the pastoral office, over the Particular Baptist Church, King's Lynn. Norfolk. Mr. Greene from *Dereham* began by reading suitable portions of scripture, and stating the design of the meeting; Mr. Sutcliffe prayed for the minister, and addressed him from Acts xx, 28. Mr. Wilkes from *Norwich* addressed the church from 1 Thess. v, 13. Mr. Durrant gave out the hymns. Mr. Wilkes preached again in the evening from *Heb. iv, 9*.

MISCELLANEOUS.

Chesham Case.

The Baptist Church at Chesham under the pastoral care of Mr. W. Tomlin, beg leave to present sincere thanks for the kind attention paid to their circular letter by the Baptist Churches at Bath, Chatham, Crenodon, Derby, Kingston, (Surry) Langham, Rugby, Whitchurch, (Salop) Hertford, Staines, and Gamlingay : likewise to the Rev. T. Flint of Uley.

They take this opportunity of saying that whatever further remittance they may be favoured with will be acknowledged in a future number of this Magazine.

It is requested that all future communications may be addressed to Mr. W. Tomlin, Chesham, Bucks.

Jan. 13, 1812.

Religious Tracts.

We are informed that a distribution of Tracts among Foreigners has taken place in various parts of the Metropolis ; which are in general very well received, and that two Societies are formed at the east end of the Town, for the furtherance of this important object. It is hoped that similar Societies will be formed in all parts, and through the exertion of Christian Friends in their respective neighbourhoods, the residence of every Foreigner, and in particular Lodgers, will be ascertained. It is an affecting thought that many years have elapsed since the publication of Religious Tracts in foreign languages, and that many Foreigners have in all probability lived and died without having seen one of them, or even heard a Gospel Sermon in this Christian Country.

HYMN ON BAPTISM.

WHAT say our souls ? behold the grave,
Our glorious Head desired,
For which to Jordan's swelling wave,
The God himself retired.

Still from its shore he seems to plead,
And asks with gentlest voice,
Will ye not follow where I lead ;
And make my grave your choice ?

Yes, Lord, we follow, yes we come,
Our glowing hearts reply ;
All ardent for the mystic tomb,
We long with thee to die.

Where would we not for Jesus go,
Who drew expiring breath ;
Who tried for us the depths of woe,
And ventured down to death. S.